

one can judge, the people who suffer in this way are greatly discouraged in the efforts to accumulate the fruits of their business successes. Their energies appear to flag, and to compare very unfavourably with rivals belonging to other and less exacting systems of religion. It seems clear that the policy is overdone.

#### PRINCELY DONATIONS.

—the gifts of Araunehs—are seldom noticed in that quarter of Christendom. The hierarchy, indeed, accumulates wealth by keen attention to the secular condition and interests of the various institutions under its control and direction; and the Church becomes aggrandized in many localities. They are not wanting in large bequests—post mortem beneficence! This is hardly the most desirable form of religious liberality. Death-bed liberality is open to just suspicion of motives more selfish than generous, and reaching to another world's arena. Far better, one would think, to see such magnificent donations as those of the Astors, and Rochefelders, and Vanderbilts, during life, than a late—probably too late—remembrance of this duty, when the world is slipping away from human grasp, and we cannot “take with us” any longer what we have been greedily appropriating.

#### ANONYMOUS GIFTS

are, unquestionably, the best of all. One would rather hear of a \$100,000 in the open offertory, than a million after a millionaire's name. All suspicion or appearance of ulterior motive is then removed. “Not to let the left hand know what the right hand doeth” is a most divinely wise principle of giving. It secures the presence—as far as “church authorities” are concerned—of due proportion in the gift, and ensures the absence of undue exaction. God Himself becomes the receiver and the arbiter of the donation. Still, even without this best of characteristics, we prefer to see our millionaires accumulate their millions—giving only as they feel disposed, when and where they like, willingly, cheerfully, eagerly at least. It is the most satisfactory—the most “paying” in the long run—this voluntary system, if accompanied by observance of reasonable proportion.

#### DEVOTIONAL STUDIES FOR LENT.

“Let this mind be in you, which was also in Christ Jesus.”

In all these studies “we would see Jesus,” gazing upon Him as the Pattern for our own imitation, and drawing lessons for our own Silence, Detachment, Obedience, as we contemplate the dignity and the sufferings of His Passion Who has left us an “example that we should follow His steps.” The lessons are merely suggested in order to show that our studies must bear fruit in some definite act. Souls and their needs are widely different, and unless we each strive to catch the Voice of our dear Lord Himself, speaking through the mysteries of His Passion as though to us alone, our study and meditation may be in vain. “Speak, Lord, for Thy servant heareth,” should be our continual prayer, followed when the answer comes by the reply of faith and courage, “Lord, what wilt Thou have me to do?”

I. CHRIST OUR EXAMPLE IN SILENCE. “He opened not His mouth.”

i. *The Silence of Forbearance from all Reproach.*

1. To the Disciples in Gethsemane.

2. To Judas and St. Peter.

3. To the multitude in the Arrest.

4. To the populace in their revilings.

“In Whose mouth are no reproofs,” even under desertion, betrayal, and the deepest ingratitude.

ii. *The Silent Dignity under all false accusations and misconception.* “He committeth Himself unto Him that judgeth righteously.”

1. Under false witness. “He held His peace.”

2. Before Pilate. “He answered nothing.”

3. Before Herod, and under the soldiers' mockery.

4. Under the Chief Priests' accusations.

5. In the derisions of Calvary.

“Consider Him that endured such contradiction of sinners against Himself;”—the tranquillity and severity of His Silence before unjust judges and idle curiosity. “I kept silence, yea even from good words.”

iii. *The Silence of Patience under Pain.*

1. In Gethsemane's Agony and Bloody Sweat.

2. Under the Buffeting and Scourging.

3. The suffering of the Cross.

4. In the last pains of Death.

“He was oppressed, and He was afflicted, yet He opened not His mouth.” The cry, “I thirst,” showing us that His Sufferings were not merely borne in stoical silence, but in a perfect acceptance of the Cup of Agony.

iv. *The stillness of complete self-surrender.*

1. “I became dumb, and opened not My mouth, for it was Thy doing.”

2. “Not My Will, but Thine.”

3. The silent offering on Calvary.

“All Three Hours His silence cried  
For mercy on the souls of men.”

4. The stillness and silence of death, in the garden grave.

*Lessons.*—Where are the silences of Forbearance, tranquil Trust, Patience, Self-Surrender, in my life? and how are they broken? Practice Love, Simplicity, and Self-Restraint in word; speaking to God more than man: “I poured out my complaint before Him, and showed Him of my trouble.”

II. CHRIST OUR EXAMPLE IN DETACHMENT. “I have trodden the wine-press alone.”

i. *Detachment from Home and Kindred.*

1. “I am become an alien unto My Mother's children.”

2. “The Son of Man hath not where to lay His Head.”

3. “Where wilt Thou that we prepare the Pass-over?”

4. “Woman, behold thy Son.” “Behold thy Mother.”

The weary, wandering Life, the absence of rest, the voluntary deprivation of His Blessed Mother's presence in Death.

ii. *Renunciation of apparent success, popular following.*

1. “Perceived that they would . . . make Him a king, He departed again into a mountain Himself alone.”

2. “From that time, many of His Disciples went back.”

3. “All the Disciples forsook Him, and fled.”

“He is despised and rejected of men . . . we esteemed Him not:” the solitude of perpetual misunderstanding; jealousy and hatred surrounding Him; “they cried out the more exceedingly, Crucify Him.”

iii. *The Restraint of all power.*

1. “Suffer ye thus far.”

2. “Took Jesus, and bound Him, and led Him away.”

3. “Thinkest thou that I cannot now pray to My Father, and He shall presently give Me . . . twelve legions of Angels?”

4. “If He be the King of Israel, let Him come down.”

5. “Yielded up the ghost.”

Laying down His Life, emptying Himself of all apparent power; “I am become like a broken vessel.”

iv. *Deprivation of all Comfort.*

1. His Passover, marred by the strife “who should be the greatest” and by Judas' presence.

2. His loneliness in the agony. “Could ye not watch?”

3. His submitting to be betrayed and denied by Apostles.

4. His Refusal of the Women's tears for Him. “Weep for yourselves.”

5. His Refusal of the narcotic on the Cross.

6. His Desolation in the Great Darkness, “My God, My God, why . . .”

7. His Thirst in Life and Death, suffered in extremity.

No solace in His bitter Passion; the human nature stripped of all consolation; “neither found I any to comfort Me.”

*Lessons.*—Loneliness endured patiently, where God sets barriers or limitations; self denial as to popularity or affections, where God's claim demands a higher truth at any cost.

Renunciation for His sake, or at His call, of certain powers or pleasures, even breaking our alabaster box, our choicest treasures, that all the precious spikenard may be poured forth upon Him. Depriving self of certain lawful consolations when right to do so, choosing to lean only upon God. “Forsaking all other, keep only unto Him.”

#### BROTHERHOOD OF ST. ANDREW IN CANADA.

The third annual Convention of the Brotherhood of St. Andrew in Canada, held at Kingston on 3rd, 4th and 5th February, was attended by nearly 200 members from all parts of the Dominion, exclusive of the Kingston Chapters. It was preceded by a “Quiet Day,” on Thursday the 2nd, in St. George's Cathedral, which was conducted by the Rev. W. J. Muckleston, of Christ Church, Ottawa, from 2.30 till 5.30, and by the Bishop of Nova Scotia in the evening; the earnest addresses of the three hours service were followed attentively by a large number, and it was a noticeable fact that hardly a man left the Church from commencement to finish. The eloquent address of the Bishop in the evening was most helpful, and the Thursday services, although hardly part of the Convention proper, were attended by a greater number of Brotherhood men than had been expected, and struck a key note which was not lost during the succeeding days.

On Friday morning, at ten o'clock, the charge to the Brotherhood was delivered in St. George's Cathedral by the Bishop of Nova Scotia; there was a large congregation, and as the grand strains of “The Church's one Foundation” fell upon the ears of those present, and one looked around upon the earnest faces of some 250 young men, one realized the power for good these men might be, and the strength in aggressive Church work they represent. The Bishop took for his text, “Rejoice evermore, pray without ceasing, in everything give thanks;” such a grand sermon had been listened to by few, and no one who heard it can ever forget the ring of the conclusion, “God is on His throne, all is right with the world.”

After the organization meeting in St. George's Hall, the President of the Council of the Brotherhood delivered his opening address, which was inspiring and full of hope for the future; reports of work from different sections were given, and at 2 p.m. the first conference was held on the Rule of Prayer, under the leadership of the Rev. J. C. Roper, of St. Thomas' Church, Toronto, and the advantages of the careful observance of this rule were laid stress upon from various points of view by A. B. Wiswell of Halifax, the Rev. Cecil C. Owen, of St. Peter's, Toronto, and by Spencer Waugh, general secretary.

The chair at the succeeding Conference (“on appropriate work of the Brotherhood”) would have been taken, but for his much regretted illness, by Mr. R. V. Rogers, Q.C., of Kingston; in his absence